389 elaborate, as they require fuses of various speeds, different colors of fire, and slow-burning types of powder. As handbooks exist for this type of manufacture and supply houses also furnish information to their patrons, it was felt that detailed inquiry into techniques was not worth while. The *cohetero* usually receives a small advance payment—5 to 15 pesos—when he accepts an order. He receives no further payment until the *castillo* is burned. Should
● [686] there be a failure, not only may the *cohetero* fail to receive his pay, but he may be jailed and fined.

Stonecutting.—Several men do stonecutting
324 on a part-time basis. Doorsills and bases for door posts and pillars are the major products, although some men also make grinding stones for *nixtamal* mills. A fine-grained gray lava from the barranca north of town is the most-used material. Tools include an iron-headed hammer, weighing about 2 pounds, steel chisels, and a pair of calipers. Stones for the *nixtamal* mills are made in pairs and are about a foot in diameter and 6 to 8 inches thick. About 3 days are required to make a pair.

Tanning.—The only full-time tanner of hides
281 in Cherán is a native of Aranza, who moved to Cherán because of the better water supply. He has a house and lot on the east side of town beside the aqueduct. Most of his work is done on hides brought him by shoemakers and *guarache* makers. Such work is charged for on a fee basis.

A man and his uncle also tan hides on a part-time basis. They are primarily farmers and do relatively little of the tanning in Cherán.

Cowhides are tanned with oak bark. The process takes 20 to 30 days, mostly occupied with soaking the hides in the tanning mixture. Sheepskins, used for inner soles of shoes, must be put through a lye bath, scraped, and then soaked with oak bark. A batch of five or six sheepskins requires 2 days' labor and about 8 days' soaking.

The principal equipment consists of a number of large hollow logs for soaking the hides.

Lacquer.—One woman learned lacquer mak-
532 ing in Uruapan. She works fairly steadily, producing a typical Uruapan black-background lacquer with floral designs in four or five colors. She sells all her product in Cherán.

[Text continues on page 46a]

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the municipal records, which probably are relatively complete and moderately accurate. The data have been worked up into tables 11 and 12 by Dr. Emmanuel Palacios, of the Departamento Autónomo de Asuntos Indígenas, one of the collaborators in the study.

TABLE 11.—*Births in Cherán, 1936-39*[1]

Year and month of birth	Total births	Boys	Girls	Percentage of boys	Percentage of girls
1936					
January	9	6	3	1.7	0.9
February	15	7	8	2.0	2.3
March	9	4	5	1.2	1.5
April	10	6	4	1.2	1.7
May	11	3	8	.9	2.3
June	26	11	15	3.2	4.4
July	23	11	12	3.2	3.5
August	21	12	9	3.5	2.6
September	15	7	8	2.0	2.3
October	9	2	7	.6	2.0
November	12	7	5	2.0	1.5
December	6	1	5	.3	1.5
1937					
January	3	2	1	.6	.3
February					
March	15	5	10	1.4	2.9
April	15	7	8	2.0	2.3
May	9	4	5	1.2	1.5
June	19	13	6	3.7	1.7
July	21	9	12	2.6	3.5
August	13	6	7	1.7	2.0
September	10	4	6	1.2	1.7
October	12	6	6	1.7	1.7
November	13	7	6	2.0	1.7
December	22	9	13	2.6	3.8
1938					
January	13	8	5	2.3	1.5
February	18	11	7	3.2	2.0
March	6	3	3	.9	.9
April	24	14	10	4.0	2.9
May	9	4	5	1.2	1.5
June	5	3	2	.9	.6
July	11	5	6	1.4	1.7
August	22	10	12	2.9	3.5
September	10	7	3	2.0	.9
October	12	5	7	1.4	2.0
November	10	3	7	.9	2.0
December	18	11	7	3.2	2.0
1939					
January	14	8	6	2.3	1.7
February	13	5	8	1.4	2.3
March	20	9	11	2.6	3.2
April	23	13	10	3.7	2.9
May	24	13	11	3.7	3.2
June	16	16	2	4.6	.6
July	22	13	9	3.7	2.6
August	18	11	7	3.2	2.0
September	15	4	11	1.2	3.2
October	16	9	7	2.6	2.0
November	17	7	10	2.0	2.9
December	14	8	6	2.3	1.7
Total	690	347	343	100.0	100.0

[1] Data prepared by Dr. Emmanuel Palacios, Departamento Autónomo de Asuntos Indígenas, Mexico.

Birth records are probably correct for all live births. There is some possibility that many stillbirths were not reported either in the birth statistics or the death statistics. Although a fine is levied against persons known to have buried a still-born child without registering the fact in the *municipio*, the fine is nominal, and municipal authorities believe that probably the majority of stillbirths are not reported.

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FIESTA OF THE PATRON SAINT

527
624 The fiesta of the patron saint, San Francisco, is held for 4 days, beginning the first Sunday after October 4. Usually after the Fiesta of San Luís in Nahuatzen August 25, *comisionados* are named by the mayor (on August 20 in 1940) and are notified by formal letters delivered by the police. Only persons out of town or those providing very good reasons may refuse to accept the post. The major duties are distributed by *barrio*, and for each *barrio* a head commissioner is named who selects a group of from 5 to 15 assistants. The duties in 1940 were distributed as follows: *Barrios* II and III each had to provide a band, *barrio* I provided the fireworks or *castillo*, and *barrio* IV provided the wax (*la cera*). The *barrio* IV duty really meant that it paid for the Mass and for the special candles burned. These duties are rotated so that in the course of 4 years, for example, each *barrio* will have provided the fireworks. The commissioners collect a sum varying from 80 centavos to perhaps a little more than a *peso* from each householder in the *barrio*, which they may use for their expenses.
● [686] Anyone refusing to pay may be thrown in jail. The costs are not entirely equal for the different *barrios*, and, owing to the discrepancy in size of the different *barrios*, the individual contributions demanded also vary. The commissioners seem to have complete responsibility for collecting and expending funds, but if expenses are greater than the amount collected, the commissioners must make up the sum out of their own pockets.

In addition to the commissioners named for the above purposes, young men are commissioned for each *barrio* who have to provide poles and posts and reconstruct the bull ring or *toril*. Finally, four commissioners are named for the moros or dancers connected with this fiesta. Each commissioner has to find a dancer, provide him with his costume, and feed and look after the dancer throughout the fiesta. The duties of the commissioners will now be discussed in more detail as they functioned in 1940.

The commissioners for the *barrios* in 1940 were Mateo Ocampo, *barrio* I, fireworks; Florentín Rafaél, *barrio* II, music; Fernando

527 were attempts made to raise the structure,
389 various volunteers working under the direction of the fireworks maker. The commissioners for the fireworks had kept their promise to bring in a 20-meter pole, and great difficulties were encountered in trying to raise it. The climax of several abortive efforts came when the pole snapped about halfway up. By some miracle no one was hurt, although it appeared to fall in a dense crowd.

The collapse of the pole cast a damper on the whole fiesta, for the burning of the *castillo* is one of the high points of any Mexican fiesta. Some violence was threatened the fireworks maker, so he was promptly arrested by the authorities, partly to protect him from the crowd. He pointed out that he was not responsible for furnishing the pole and that the commissioners had brought a pine pole instead of a fir pole of similar size. The fireworks maker also argued that there was a smaller *castillo,* planned for the following night as a surprise; if he were arrested, he would be unable to put the finishing touches on that *castillo* and there would be no fireworks at all. Finally, he promised he would salvage a large part of the damaged *castillo* and the following night it would be possible to have two *castillos.* When the crowd quieted down, the fireworks maker was released and succeeded in carrying out his promises.

The threats of the crowd were not idle, by any means. The fireworks maker is always [686] held responsible for any failures and cases are known where the maker has been badly mauled. In any case he is usually jailed and often heavily fined. In the present instance the municipal officers were all reasonable men, and no drastic measures were taken. The fireworks maker did not, however, receive the full price.

Monday morning the market continued. The
527 first band appeared and began to play about
533 11 o'clock. The second band appeared with the moros about an hour later. The moros dismounted in front of the church and went into the priest's residence, dancing before him. Then they went down the street dancing before the stores again, finally stopping for dinner.
[541] About 2 o'clock it was rumored that the bulls were about to be brought in. Actually, they were being held in a meadow in the *barranca* below